Regd. No. L.-894

ان الدین عند اللہ الاسلام

Digitized By Khilafat Library Rabwah

The Review of Religions

Editor—A. Q. Niaz, B.A.

Vol. XLI, No. 8

August, 1942

QADIAN
Punjab : India

CONTENTS

● *Zikr-i-Habeeb*
(a) The Holy Prophet Mohammad
(b) Malfoozat-i-Ahmad

● **War—When and How ?—I**
—Peer Salah-ud-Din, B.A., LL.

● **The Way to Victory**
—Hazrat Khalifatul Masi
(Friday Khutba translated from the *Alfaz*

● **Dr. Potter on the Holy Prophet's Name**
—Khaleel Ahmad Nasir, B.A

Annual rates:
India Rs. 4
Foreign 10 shillings
Students Rs. 3

The Review of Religions is an organ of the Ahmadiyy Movement which represents the pure and true Islam. It i open to all for discussing problems connected with th religious and spiritual growth of man

اُردو اور انگریزی کی کتابیں

مکتبہ جامعہ ہندوستان میں اردو کتابوں کا سب سے بڑا تجارتی کتب خانہ ہے۔ انگریزی کتابیں بھی خاصی تعداد میں موجود رہتی ہیں۔ ملک کی بڑی بڑی لائبریریاں اسکول، کالج، انجمنیں وغیرہ تمام کتابیں مکتبہ جامعہ سے منگاتی ہیں، آپ کو جب کسی کتاب کی ضرورت ہو تو ہمیں لکھیے۔ غیر معمولی عجلت سے تعمیل ارشاد کی جائیگی۔

ہماری فہرستیں بھی ایک اچھا علمی تحفہ ہیں۔ ہر اہل ذوق کے پاس ان کا ایک سٹ رہنا چاہیے۔ یہ مختلف مضامین پر علیحدہ علیحدہ شائع ہوتی ہیں۔ صرف ایک کارڈ لکھ کر یہ فہرستیں اور رسالہ "کتاب نما" جس میں ہر ماہ نئی نئی کتابوں کی مفصل معلومات ہوتی ہے۔ طلب فرمایئے۔

ملنے کا پتہ

مکتبہ جامعہ دہلی

Digitized By Khilafat Library Rabwah

A NEW SENSATIONAL BOOK

THE MENACE OF HINDU IMPERIALISM

By Swami Dharma Theerathji Maharaj, B.A., LL.B.

Tragic history of the betrayal of India by her own Leaders and the Forces that keep her in chains

SOME OPINIONS

Sir Tej Bahadur Sapru: I have read the book with much interest and admiration, and am prepared to admit that it is a very remarkable book written courageously and independently.

Sir Abdul Qadir, Lahore: I have read the book with great interest Swamiji has done a great service to the country by writing so frankly and so vigorously about some of the weak points of the Hindu social system.

'The Theosophist,' Madras: This is a useful and well written book inspired by sincere philanthropy and zeal for reform, and based on scholarly researches into Indian history and modern movements.

'The Review of Religions,' Qadian: This is a notable work by a scholar and a philosopher who is not afraid to train the searchlight of honest criticism upon his own people and country . . . We are in full agreement with the views, so forcefully and pungently expressed in the book.

350 pages of absorbing interest and instruction. Cloth Bound Price Rs. 4-8

Postage Extra

APPLY TO:

HINDU MISSIONARY SOCIETY

P. O. BOX No. 225

KRISHAN NAGAR - LAHORE

Promised Messiah

THE MANAGER

The

Review of Religions

Vol. XLI August 1942 No. 8

Digitized By Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

The Holy Prophet Mohammad

It is related from 'Abdullah-bin-Mas'ood that :—

The Holy Prophet once was engaged in prayer in the House of God, and Abu Jehl, with some of his friends, happened to be present, too. One of them said to the others : " Who among you would bring the internals of the she-camel slaughtered by such and such people, and place it on Mohammad's back when he is in *Sijdah* (a posture in prayer when the devotee places his forehead on the ground.—*Ed.*). So one of them rose and departed on the errand, and fetched the desired object. Then he stood by, waiting for the Holy Prophet to go into *Sijdah*; and as soon as the Holy Prophet did so, that wicked man placed the foul and heavy internals upon his neck in the middle of the shoulders. Meanwhile I stood there looking on, feeling helpless, and wishing to God that I had the means and power to interfere. While the Holy Prophet remained in *Sijdah*, unable to raise his head on account

Digitized By Khilafat Library Rabwah

of the heavy weight on his neck, the heartless fiends laughed and joked with each other, enjoying the situation. At last Fatimah arrived on the scene and she removed the weight from the back of the Holy Prophet and he raised his head. Then he repeated a prayer three times : " O God, let Thy help come and settle the matter with the Quraish on my behalf !" When they heard this they did not like it and grew uneasy for they believed that prayer offered on the sacred presincts of the Ka'ba was usually heard. Then the Holy Prophet went on to pray against the Quraish leaders name by name. " O God, let Thy punishment overtake Abu Jehl " he said. " Let it overtake 'Utbah bin Rabi'ah ; let it overtake Shaibah bin Rabi'ah, and Waleed bin 'Utbah, and Omayyah bin Khalf, and 'Uqbah bin Abu Mo'eet." I swear in the name of Allah who holds my life in His Hand that after the battle of Badr I saw all these people cut to pieces in the fighting and thrown into a pit on the field.

Malfoozat-i-Ahmad[1]

May 17, 1901 (*continued*).

The question was submitted to the Promised Messiah that people generally readily inclined to immoral pleasures and enjoyed indulgence in them, which made one wonder whether such pleasures had any real attraction and the power to satisfy the human soul. Hazrat Ahmad explained in reply that :

Sometimes, in certain things, which in themselves amount to no more than fakes, you get a hidden, imperceptible reflection of the real article. But this reflection is only a borrowed quality which melts off under a test. For instance take music and the satisfaction it gives to some people, or the satisfaction yielded by easy, voluptuous, immoral, even criminal living. Real satisfaction and real joy lies only in the love of God. The proof of this statement lies in the fact that

1. Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hameed, Ry. Auditor, Lahore.

Digitized By Khilafat Library Rabwah

those who pursue other pleasures, repent of their folly when they find themselves at last in the clutches of the law, or when the shades of death begin to darken upon them. But those who devote their lives to the development and perfection of the love of God, they never renounce that course, however much they may be tortured for that, and no matter how long they live, or how earnestly and seriously they think about the matter. You may cut them to pieces, but you cannot shake them. Now, if the thing they had got had not been the *real thing*, suited to the needs of basic human nature, they could not have clung to it with such desperate tenacity in the face of a thousand deaths. There is satisfactory proof in this of the fact that the nearest and most appropriate thing to human nature is only that which these people took up, and at the very least 124,000[1] righteous servants of God have confirmed this truth by the unassailable testimony of their lives.

1. In the light of the *Hadeeth* this is, approximately, the number of the Prophets of God sent for the guidance of mankind.—*Ed.*

Digitized By Khilafat Library Rabwah

WAR—WHEN AND HOW ?—I

By Peer Salah-ud-Din, B.A., LL.B.

In spite of all our most modern civilisation and "up-to-date" philosophies we find ourselves after all in the clutches of the most bloody and the most dreadful war that has ever raged on the face of this earth. It is but natural therefore that everyone should be talking about war—how to prevent it, when to wage it, how to conduct and, win it; and, last but not the least, what to do after victory had been won.

In dealing with these questions there is a general tendency to break loose from the old philosophies and embark upon something substantially new. There is a universal frank admission that the old order must give place to the new, that there must be brought about a change—a change for the better. The call for new ideas and better institutions is ever on the increase.

The knotty problems which have pushed the whole world into a furnace of fire must be tackled promptly and an adequate solution found, and the crux of the whole matter is where to look for this solution. Our present-day philosophies have one and all proved to be of no avail. It is hoping against hope to expect anything out of them.

Man has failed to solve his own problem. May we not then turn to the Divine Light for a true solution of our difficulties? The world wants new ideas and those of the Holy Quran are quite new to it, for it has long shut its eyes unto them. Perhaps after such a terrible eye-opener the world might be found readier to accept the truth than it has been so far, and realising the supremacy of the Words of God over the creations of human intellect live to win eternal peace under a glorious new order. With that hope in view I make an attempt at the solution of these problems in the light of the Holy Quran.

Digitized By Khilafat Library Rabwah

How to prevent war

I

وَاعدوا لهم ما استطعتم من قوة و من رباط الخيل ترهبون به
عدو الله و عدوكم و آخرين من دونهم لا تعلمونهم الله يعلمهم
(انفال)

"Prepare yourself against them with all your might and main and place your strong squadrons at the frontiers. Thus will you inspire awe into the enemies of Allah and your enemies and the others besides them whom you know not, but Allah knows" (*i.e*, the fifth columnists).

No one would deny that a war is better prevented than waged and won : prevention is always better than cure. If I want that the bacteria of disease do not get the better of me I must be strong enough to combat them ; and if I want to protect myself from thieves I must be prepared to meet that emergency. Similarly it is but natural that if I do not want to suffer from the menace of war I must be prepared to hold myself ready to fight in defence of peace, for my reluctance to take up the sword would give the greatest encouragement to my enemies to pounce upon me. I should be strong enough morally not to trespass upon the rights of others and I should be well able to protect my own rights as well as the rights of my friends and neighbours with physical force, if necessary. The more strongly is a nation prepared the less would be the chance for the raven appetite of a covetous people to run rampant. Unpreparedness is a huge crime with incalculable consequences, and nations guilty of it have, time and again in history, paid for it with their life.

The Quran enjoins upon the state to remain always prepared to the hilt. The frontiers have to be specially taken care of and strengthened on all points wherever there is a possibility of invasion. The Magino line should not terminate at Sedan; it should run through to the sea and not end even there for the enemy who once before violated the neutrality of an unoffending neighbour could not be expected to have any moral scruples against doing so again if it so suited him.

The strengthening of frontiers would also provide a safeguard against the 5th columnists. The last words

Digitized By Khilafat Library Rabwah

of the verse quoted above are significant. The 5th column too is made impotent if the nation is strong and the frontiers are well guarded. The mice will play only when the cat is away. Let the cat be not away and the mice shall not play. They did not play in England. Not that they were not there, but because the lion had awakened and his claws were visible. A nation that stands fully equipped against its foe strikes terror into the heart of the undermining rats and they retreat to the safety of the sewers.

Only preparedness for war can stop war and freeze to the marrow the greed and lust of an aggressive people. Non-violent philosophies or empty threats cannot achieve this result. There is a lesson in the non-violent "umbrella" Mr. Chamberlain took to Munich and in the impotent cries of righteous rage as Poland was torn to shreds. Germany knew that Britain was not prepared, nor was France; and so she struck. Of course the first step in preventing war lies in being prepared to the bitter end if necessary.

II

الا تقاتلون قوما نكثوا ايمانهم (توبہ)

"And do you not take to arms against the people who have dishonoured their pledges."

The second point in the prevention of war lies in not tolerating any invasion of such of one's rights as have been safeguarded by a treaty. The enemy should be left no ground to doubt that a breach of the treaty must lead to war. No peace can last if treaties can be thrown into the waste-paper basket whenever it suits a party to do so, and no nation can feel secure if it cannot enforce its just rights. There is no guarantee against those who respect not their treaties. Readiness to go to war against such a nation would establish international morality and bar the door in the face of political gangsters and desperadoes.

Never does a nation risk war if it has reason to believe that the outcome would be her own defeat. If the aggressor knows that his victim is united and fully mobilised to meet him and is desperately determined to fight to the last man, he would think twice before

Digitized By Khilafat Library Rabwah

proceeding to provoke such an enemy. However, I would return to this question later.

III

ولا تسبو الذين يدعون من دون الله فيسبوا الله عدوا بغير علم (انعام)

"Revile not those whom they call on beside Allah. If you do, they in their ignorance would revile Allah out of enmity."

وقل لعبادی يقولوا التی هی احسن ط ان الشيطن ينزع بينهم ط ان الشيطن كان للانسان عدوا مبينا (بنی اسرائيل)

"Tell my men to speak in kindly terms. Verily Satan would stir up bad blood among them, for Satan is man's avowed foe."

In the light of this teaching Prophet Mohammed, may peace be upon him, has ordained:

اكرموا اكرام القوم

"Respect the Respectables of all people."

War in many parts is a bad feeling magnified. If the two nations respect each others' Leaders many a battle which filled the earth with blood would not at all have taken place. My own conviction is that perhaps we would have avoided even the present war had we respected this principle. It does not pay to call Napoleon "The Mad Dog of Europe" or "the most wicked man." It did not. Nor does it in any way better the position of the dictators if all the abuse in the world is heaped on Mr. Churchill's shoulders. All this may mean only a peace worse than that of Versailles, no matter who comes out victorious. Let us remember that even though our interests clash and we are arrayed in opposite camps we are all human beings. Let us fight like honourable men. This shall give us a surer peace.

IV

ادفع بالتی هی احسن فاذا الذی بينك وبينه عداوة كانه ولی حميم

"Pay (the evil) back with good in a bounteous manner. Then verily he who is your enemy will become your bosom friend."

Indulgence is a virtue in the strong and a weakness in the weak.

To forgive and forget is one of the best measures for making friendship even in politics. But better still

Digitized By Khilafat Library Rabwah

is the principle preached by Quran, *i.e.*, to pay back the evil with good in a bounteous manner. None but a madman or a scoundrel would care to range himself against a foe who combines in himself the virtues of strength and indulgence. If the Allies had themselves seen to the needs of Germany and thus won her heart it would have made a great difference in the present world situation——provided always that their doing so had not entailed a show of weakness. Similarly to meet the demands of India in a bountiful manner would only mean to befriend forty crores of people. The deeper we study the principle underlying this verse the more are we impressed by its far-reaching wisdom. If men were only to act upon it most of our troubles would end at once, and if nations were to observe this golden rule there would be fought only the most righteous wars.

V

وان طائفتن من المومنين اقتتلوا فاصلحوا بينهما فان بغت احداهما على الاخرى فقاتلوا التى تبغى حتىٰ تفى الى امر الله فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين (حجرات)

"If two bodies of the faithful are at war, then make ye peace between them and if the one of them wrong the other, fight against the party which doth the wrong, until they come back to the precepts of God. If they come back make peace between them with fairness, and active impartiality ; God loves those who act with impartiality."

One of the most effective ways of stopping wars is a League of Nations, but a League most unlike the Geneva one which was nothing more than an impotent debating society. It bleeted very loudly indeed, on occasions, but never did it act when necessity so demanded. A League of Nations constructed in accordance with the model set down by the Quran would be a different thing. It would be thoroughly effective and it would succeed in developing and establishing international law. To speak in terms of international law is trash if there is no international sanction behind it.

According to the principle laid down in these verses if there arises a dispute between two nations it

Digitized By Khilafat Library Rabwah

should be referred to the League and its finding taken over it. If any party did not conform to it, all the nations should declare war against it. But once the guilty party was subjugated it should not be treated unfairly and harshly. Treaties like that of Versailles only mean increased trouble. Moreover if the powerful party is fair there remains no cause for any one of the parties to create mischief.

If a nation knows it for certain that any breach of international law on her part will not be tolerated and she shall have to meet the armed might of many nations, she would not dare to commit herself to such a course ; and if ever a nation did so, her example would keep others from repeating this folly. This, no doubt, is the most effective way of preventing war.

These in short are the principle methods as propounded by the Quran for preventing War. It is very clear that they are so exhaustive that no improvement can be made upon them.

But it is not to be supposed that the Quran proposes to avoid war at all costs. Circumstances may arise when it may be the vilest crime not to enter into war. Let us then see what the Quran has to tell us about this part of the question.

When to Enter into A War

Here we must differentiate between righteous and unrighteous wars. We must decide whether or not a nation can indulge into usurpous and aggressive Wars, and whether might is a right to protect the weak or to exploit them.

The Quran is very clear on this point. It bans all sorts of aggressive wars. But it must be noted that those wars are not aggressive which are waged to protect basic human rights and liberties even though they are fought on the soil of the enemy. They are purely defensive in spirit and character.

Aggressive wars mainly are of two types only. A nation may aggressively marshal its troops against another in order to extort some earthly gain or in order

Digitized By Khilafat Library Rabwah

to forcibly thrust its religion or philosophy. About the former the Quran says :

ولا تمدن عينيك الى ما متعنا به ازواجا منهم زهرة الحيوة الدنيا لنفتنهم فيه و رزق ربك خير وابقى ○ (طه)

"Do not lift thine eyes to those worldly benefits which We have bestowed upon other nations in order to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most lasting."

And about the latter it commands :

Tell them that the truth is from your Lord and then he who may believe or disbelieve.

لا اكراه فى الدين ○

There is no compulsion in the matter of religion.

Thus we see that there is no room for aggressive wars of any kind in Islam.

Let us now enumerate the circumstances in which the Quran allows an appeal to arms. The basic principle regarding it as laid down by the Holy Quran is that there should be class aggression and oppression of one sort or the other to meet which an appeal to arms is to be made. Thus it says :

أذن للذين يقاتلون بأنهم ظلموا ان الله على نصرهم لقدير ○

Sanction is given to those who have been oppressed as a class to take up arms ; and verily Allah is well able to succour them.

Evidently the aggression which is permitted to be combated in this verse may be of various types and the teachings of the Holy Quran would have been incomplete had it not detailed and defined the various kinds of class oppressions which necessitate an appeal to arms. A study of the Quran shows that it commands to meet by armed force the following sorts of aggressions :

All Aggressive wars to be met with armed force

وقاتلوا فى سبيل الله الذين يقاتلونكم ولا تعتدوا ان الله لا يحب المعتدين (البقرة)

And fight for the cause of God against those who fight

Digitized By Khilafat Library Rabwah

against you; but commit not the injustice of attacking them first. God loveth not such injustice.

ألا تقاتلون قوما و هم بدؤكم اول مرة (توبه)

Do you not fight against that people which have attacked you first.

Thus it is clear that when a nation takes to aggression it must be met with armed resistance. There is no room for non-violent resistance in such a case, nor is there any room for giving in. The fight should be to the last man, as we shall see as we proceed.

وأن نكثوا أيمانهم من بعد عهد هم وطعنوا فى دينكم فقاتلوا أئمة الكفر أنهم لا أيمان لهم لعلهم ينتهون الا تقاتلون قوما نكثوا أيمانهم (توبه)

If after the treaties have been made they break their solumn oaths and thus obstruct your path, fight against the "Ring Leaders" of infidelity. Mind tnat no pledges from them would keep them for they care not for them. Aye, do you not take up arms against the people who have dishonoured their pledges!

There is another sort of aggression which though it may not be a direct military aggression it is no doubt a sure indication of it. This consists in wilful breach of treaties. No peace can be substantial and sure if there is no sanction to protect it. There is no denying the fact that all wars are fought in vain if they end in a treaty which may be broken at will.

If treaties are made to forestall a danger they must have a powerful sanction behind them in order to be effective; and if they are made in order to stop war, war must follow their breach: otherwise, instead of the rule of law, there shall reign barbarity and brutality.

But treaties, which are to be so jealously protected and vindicated, must be fair and there should not be any foul play hidden beneath the smooth surface of the "diplomatic wording"[1] of documents, and no undue advantage is to be taken of the weakness of a nation. Treaties should not be like the treaty of Versailles

1. Says the Holy Quran وقولوا قولا سديدا *i.e.* Be Straightforward in your Speech."

Digitized By Khilafat Library Rabwah
which, after the fury and foam of the moment had passed, even the proposing party refused to regard as just and consequently acquiesced in its breach. I regard it as a very brave virtue of the British that they have enough sense of justice to realize their own high-handedness.

But the continuous breach of the treaty gave rise to the thought that the Allies were weak, unwilling to fight and unable to defend a treaty acheived at such a high price. This thought has led the Germans from aggression to aggression. I think that the British were neither cowards nor weak. Many of them were at heart unfavourably disposed towards the treaty of Versailles. That is why this strong nation acquiesced in the breach of this treaty. But this was not the right course to adopt; the proper thing to do lay in amending the treaty so that the most deadly foes of to-day would have been the sincerest friends. Once the sanctity of a treaty is allowed to be violated the mischief spreads in an ever-widening circle, and peace becomes an empty hope. Men are men only so long as they care for their words. The moment they are false to them, they are worse than brutes. There is no doubt that the passive attitude of France and Britain abetted the brute forces to be unleashed upon a world ill prepared to meet the danger.

In short it is essential that at the time of making treaties the powerful party should not take undue advantage of its position, and once a treaty is made it should have the sanction of all the mobilized nations standing together behind it. If we have to take up arms after all that we can not name it aggression. It is but defending the elementary rights of freedom and liberty. Thus says the Holy Quran:

يا ايها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنان قوم على الا تعدلوا اعدلوا هوا قرب للتقوىٰ (مائدة)

O believers stand up as the example of righteousness for the sake of Allah and let not ill-will towards any people induce you not to act uprightly. Be just. This is the nearest to the fear of God.

Digitized By Khilafat Library Rabwah

The Muslims have orders to be upright and just even against hostile people. No injustice can be tolerated even towards the enemy.

Again, a settlement reached on just terms is not to be abided by only if and when it so suits the stronger party. It must be honoured at all costs. Says the Quran :

اوفوا بالعهد ان العهد كان مسؤلا (بنى اسرائيل)

And perform your covenant, for verily its breach shall be called to account.

It was in the light of this teaching that Prophet Mohammad, peace be upon him, said :

وعدالمؤمن كاخذ الكف

A believer's covenant is like holding him by his hand.

But it takes two to perform a covenant and what is to be done if in spite of all one's most loyal adherence to it, the other party breaks loose. How perfectly does the Quran guide us :

وان نكثوا ايمانهم من بعد عهدهم وطعنوا فى دينكم فقاتلوا ائمة الكفر انهم لا ايمان لهم لعلهم ينتهون ○ الا تقاتلون قوما نكثوا ايما نهم (توبه)

If after the treaties have been made they break their solumn oaths and thus obstruct your path, fight against the ring leaders of infidelity. Mind that no pledges from them would keep them for they care not for them. *Aye! do you not take to arms against the people who have dishonoured their pledges ?*

Thus if a breach of treaty occurs an instantaneous appeal to arms is not to be made against the whole nation. It may be that the fault lies only with the ring leaders and the rest of the nation is not at their back. Therefore an attempt is to be first made to dislodge them. But there shall be made no further treaty with them.

انهم لا ايمان لهم لعلهم ينتهون

For they who have thrown into the waste-paper basket the former treaty can similarly treat the second one. Munich is ample proof of it. A believer is not

Digitized By Khilafat Library Rabwah

stung twice from the same hole and only a fool stumbles twice over the same stone. Hence the only course open is to fight against and dislodge the ring leaders. But if their people come to their help and shield them, they make themselves responsible for the misdoings of their leaders and a war shall be declared against the whole country.

What a just, honest, and peace-promoting teaching is this ! It is because the various peoples did not adhere to these principles that treaties began to be treated like scraps of paper with no more value than that of the paper they were written upon.

If, in the first instance, a treaty is just, there shall not arise an occasion for any one of the parties to attempt its breach. But when the sheer wickedness and usurpousness of a nation spurs it to commit a breach of treaty the fear of the armed resistance of the whole nation,—of all the members of the League of Nations—is enough to throw cold water upon its mischievous designs—for the price shall be high and the odds unfavourable.

(To be Continued)

Digitized By Khilafat Library Rabwah

THE WAY TO VICTORY

Khutba delivered by Ameerul Momineen Hazrat Khalifatut M asih II, on Friday, June 26, 1942. Translated from the *Alfazl*.

My *Roya* (Vision)

In September 1940 I had occasion to go for a few days to Simla where I stayed with Ch. Sir Zaffrullah Khan. There, three or four days after the 20th of September, I saw in a *roya* (vision) one night that I was in Egypt and a battle was in progress on the Libyan front between the enemy on one side and the British forces on the other. The field of battle as shown to me in this vision was as though the ground held by the British were in the form of big hall with a flight of broad steps descending into it which ran straight for some distance, then turned to one side. This flight of steps, it seemed, was the way which led into the hall.

I saw that the British forces were falling back, unable to bear the pressure of the enemy; they were fighting with splendid courage, but the weight of the enemy attack was so great that they could not stand against it. Both sides charged each other with bayonets fixed, and I saw the British first holding back the enemy at the head of this flight of steps; but they were borne down and began slowly to descend into the hall, step by step, until the enemy gained a footing in the hall itself.

As I watched these events taking place, the idea came to me that the British forces were weaker than the enemy, and simultaneously I felt a wave of feeling surging up in me that I should go to their help. With this idea in my mind I hastily returned home where I looked for my younger brother, Mirza Bashir Ahmad. On finding him I said to him that it was not open to us to join the army, but as we had shot guns and rifles with us, we could attack the enemy on our own.

Digitized By Khilafat Library Rabwah

Accompanied by Mirza Bashir Ahmad, therefore, I hurried back to the scene of fighting. As occurs in dreams sometimes, I found that the walls of the hall did not obstruct my vision and, as I approached, I could see the sanguine conflict that was going on inside. We took up a position at some distance from the hall and, it appears, we opened fire upon the enemy. I cannot remember having seen ourselves in the actual act of firing; but I had the sense that we had opened fire, soon after which the British began to advance. The enemy was fighting bravely for every inch of the ground, but he was steadily pushed back to the head of the flight of steps, and then flung out of the hall altogether. Then I heard a voice which said that this had happened twice or thrice before, *i.e.*, twice or thrice the enemy had pushed back the British and then had been itself thrown back.

Meaning of this Vision

When I saw this vision the British had yet made no advance into Libya, but the Italian army had bitten slightly into Egypt, and the two armies lay facing each other. The next day I related this vision to Sir Zafrulla Khan and said that it appeared that the fighting on this front would surge backward and forward between the two armies; that sometimes the enemy would press back the British and drive them out of their fortified position on the frontier, while at others he would himself be flung back violently and deprived in turn of much of his territory. I said further that the fire we had opened on the enemy I understood to refer to our prayers on behalf of Britain; that the name Bashir Ahmad signified that good news was to be hoped for; and that I interpreted the vision to mean on the whole that in response to our prayers for British victory it was possible that Almighty God may enable the British finally to press back the enemy and score against him in the final round. I added that it was not necessary that the scene shown in a dream as being the final act, might also prove to be the last and final development in actual events as they unrolled them.

Digitized By Khilafat Library Rabwah

selves, but that generally speaking it proved to be so.

Anyway, I related to Chaudhri Sahib what I had seen in this vision; and he, in turn, related it to many of his friends, including Sir Gilbert Laithwaite, Private Secretary to His Excellency the Viceroy. Sir Gilbert was so deeply impressed that two or three days afterwards when I met him at tea at Chaudhri Sahib's house, he asked me about it and requested that I should relate the *roya* to him myself.

Subsequent Events

About two months after this the British launched their first attack and drove back the enemy many hundred miles. In 1941 the enemy attacked in turn and threw the British back on the frontiers of Egpyt, but November 1941 again saw the British on the offensive which continued in an unbroken chain of successes until the Germans and the Italians were cleared out of Bengazi a second time. But now (June 1942) the enemy has again advanced, throwing back the British once more on the frontier of Egypt.

In December 1940 I related this vision to twenty to twenty-five thousand people gathered in Qadian for the annual *Jalsa*, and most probably it has been published in the proceedings of that *Jalsa*. It is not given to man to penetrate the veil that hangs over the future; only Almighty God knows the unknown. This vision therefore, inasmuch as it revealed future events to me, constitutes a mighty sign of a Living God.

The war in Libya is altogether a unique war: there is no example in history to match it. History has no other record of an army pushing back its enemy for hundreds of miles and then being hurled back to its original position; history certainly has no record of such a thing happening three times over and over again. But in the war in Libya this is precisely what has happened. Each time either combatant advanced, he thought he had broken the backbone of the enemy; but each time he had not long to wait

Digitized By Khilafat Library Rabwah

before it began to appear to his enemy and to the rest of the world as well that his own back was at last broken.

I have read the opinion of a British military expert that the war in Russia is an extraordinary war in so far as history can show no other instance of an army pushing so far into a country as the Germans did in Russia, and then being driven back. This opinion may or may not be correct, but there is no doubt that there has been no war in history like the war in Libya where one side drove the other for several hundred miles, then was itself driven back even more, then it recovered and pushed back the other side again, only to be thrown back itself once more, however. As God had revealed to me, in Libya this has happened as many as three times ; and each time the victorious side thought that it had crushed the enemy. The Italians advanced first and they were misled by their success into the belief that they had broken British power on the Egyptian front. But when the British launched an offensive they secured more than 100,000 prisoners of war and carried everything before them, reaching Bengazi and far beyond in a single bound, until it began to appear that they would enter Tripoli and occupy its capital. They were, however, thrown back with such unexpected suddenness that they lost about twenty thousand in prisoners of war alone, included among whom were two generals ; and they lost, moreover, a general who was their expert on this front for planning operations. British losses in tanks and other war supplies were heavy, and their retreat was so rapid that practicably it amounted to a rout, so that many people thought they might never be able to reform and recover again. But God enabled them to gather strength once more, and when they mounted a fresh attack they recovered the ground they had lost earlier, and also captured more than thirty thousand prisoners. British successes this time seemed so solid that the opinion began to be expressed confidently and freely that the enemy would no longer be able to make a stand in North Africa. He staged another marvellous recovery, however, captured about thirty

Digitized By Khilafat Library Rabwah

thousand prisoners, in addition to valuable stores of all kind, (and is now knocking at the gates of Alexandria).

Proof of the Truth of Ahmaddiyat and Islam

For a thinking man these events stand as a clear and incontestable proof of the truth of Islam and Ahmadiyyat.

People often seek the opinion of experts; some even go to astrologers for the purpose of learning what lies in the future. But opinions given by them are baseless and imaginary. Instances are known of such people having been asked in regard to a woman what children she was going to have, if any? and their reply in such cases is usually given on a bit of paper with a criptic, dubious message scribbled on it, such as : لڑکا نہ لڑکی Now those who know Urdu would have no difficulty in perceiving that these words are capable of bearing three entirely different interpretations which, between them, cover all the three possibilities in regard to a woman of her giving birth to a boy or a girl or having no children at all. Replies given by experts are always of this kind. But in clear contrast to this, here is the clear unambiguous prophecy which God gave to me. This prophecy concerned an event which is not only rare : it is unparalleled in world history.

Besides, another thing of stupendous import has been conveyed in it, which is this that British victory is possible if I and the Ahmadiyya community pray for it, for the *Imam* of a community often stands for that community. This vision, therefore, contains the glad tiding for us from God that He would be prepared to restore peace if our community turns to him in prayer.

For Britain the Way to Victory

I have repeatedly tried to impress upon the British people that, should they sincerely turn to us for prayer on their behalf, God would clear all the difficulties from their way. But owing to the mistaken emphasis on material means, which spring from their achievements

Digitized By Khilafat Library Rabwah

in the material sphere, it is unfortunate that they have not found themselves prepared to ask us to pray for them. A very highly placed British officer once said to one of our friends that personally he saw no harm in asking us to pray on their behalf, but that certain advisers had advised against such a step being taken because it would furnish the other communities with a basis to suspect Britain of having sided with the Ahmadies and of being partial to them.

But the British people to-day are passing through a crisis of such stupendous magnitude, and the question at issue in the struggle is for them such a poignant question of life and death, that the fear of suspicions such as were visualised by that adviser does not yield very convincing ground for not taking a course which promises to lead to victory. In these critical days the British people should not allow themselves to be dissuaded from that course for fear of such imaginary suspicions. Besides, is it not a fact that even as it is every section of the population of India suspects the government of being in league now with this community and now with that, and of using her partiality and favours as best suited her interests. The Congress complains that the government is partial to the Muslim League and uses it to obstruct the growth of national unity in India; the grievance of the Muslim League on the other hand is that intimidated by Congress clamour the government is prepared to ignore the just rights of the Muslims; the socialists say that the government is helpless in the hands of Big Capital; and Indian capital, day in and day out, is crying that the government of India rules over this country in the interests of the British Industry and never scruples to injure the interests of Indian capital. In short, misgivings of this kind already exist in the public and no section of the population in this country is satisfied with the present government. There is thus no reason why from a fear of giving rise to suspicions of partiality in the mind of the various communities the government should not turn to us for prayer and should unnecessarily prolong the period of her difficulties and

Digitized By Khilafat Library Rabwah

trials by showing its indifference to the need of supplications to God for divine help.

Advantage of Prayer

The fighting power of the Allied nations is locked together in a deadly balance. Both sides have guns : the only difference between them is that sometimes one side is able to concentrate a heavier fire on a given point while at others a similar advantage is secured by the other side. Both sides have their air forces ; only sometimes the number of enemy planes is larger and sometimes the Allied air force gains the upper hand. Both sides have tanks as well and large armies, only sometimes the enemy manages to put a heavier striking force into the battle area while at others the Allied nations succeed in mounting a heavier attack. But there is a weapon of incalculable power which neither the Axis Powers have, nor the Allied Nations, and this weapon is the weapon of prayer and turning to God in all humility for help and succour. This most potent power is neither in the hands of the British nor in the hands of their enemy.

Of course outwardly there is the clamour of "special days for prayer" on the part of Britain and her friends, as well as on the part of the enemy. Prayer, however, does not mean that one should on the one hand obstinately persist in one's erroneous ways of thought and on the other patter off certain sentences in prescribed form as though by rote. Sacrifice is the soul of prayer—the sacrifice involved in the giving up of false ideas and harmful way of life. Real prayer, in fact, involves a re-awakening, a re-birth of the soul. Failing to perform the sacrifice necessary for this re-birth, it is not difficult at all to mumble off a few devout words ; but that is not prayer. Prayers of this kind can be called prayers only by courtesy : we like to delude ourselves with the belief that they are prayers, but they are nothing of the kind : they are of no avail. Just as rubber boats made as toys cannot be of any use in crossing the sea, just as toy aeroplanes cannot be sent into battle, just as wars cannot be won with

Digitized By Khilafat Library Rabwah

serried ranks of tin soldiers, however endless—similarly these superficial words of prayer are of no use at all. Wars can be fought and won only with real warships, real guns, real aeroplanes, and with living soldiers determined to die for the re-birth and greater glory of their country; in the same way those prayers alone are of any avail before the Throne of God which are not prayers in pretence only but real heartfelt prayers attended by signs of a corresponding change of the heart.

God well knows the capacities and innermost tendencies of human nature; He is well aware of human limitations. He therefore does not expect on such occasions that a nation-wide change of religion should take place, for the change of religion entails long and careful study. But He does expect that those who turn to Him in prayer should at least focus their mind upon the necessity of an inner change and definitely decide in themselves that whatever ways of thought and living should prove to be from God they will not hesitate to accept them.

God to-day does not expect the British that as a nation they should at once renounce Christianity and turn to Islam, but before He is prepared to listen to their prayers He does expect them to bring about a mental change in their outlook. Hs does require that addressing the God whom they have not seen they should humbly say: "O Lord! we are blind and know not where Thy Truth lies, but judging from the vastness of the Universe and its subtle delicate balance we realise that Thou dost exist—that at the back of the manifestations of matter Thine is the real Power and Glory. In these trials we look to Thee for help, therefore be Thou pleased to deliver us from these perils. And we make a solemn covenant with Thee that, here-after, wherever we find Thy Truth, we shall not hesitate to accept it and re-mould our lives accordingly."

If any of the combatants turns to God and prays for victory in this spirit, I feel convinced that victory would be vouchsafed to him.

Digitized By Khilafat Library Rabwah

The Sacred Places of Islam in danger

The war has reached such a critical stage now that the sacred places of Islam are exposed to its dangers. However much we might differ with the Egyptians, however much in error we might hold their conception of Islam to be, there can be no gainsaying the fact that they claim to believe in the same God, the same Prophet, and the same Book in which we believe. There can be no gainsaying the fact that the majority of the Egyptians feel for the honour of the God of Islam ; they feel for the honour of the Holy Book of Islam ; they feel for the honour of the Hazrat Mohammad, may the peace and blessings of God be upon him. In publishing Islamic literature and in preserving it the Egyptians stand in the foremost rank. The *Bokharee* and the *Muslim* and other works of Hadeeth which we teach in our schools were all printed in Egypt. Some very rare books in Islamic literature have been printed in that country. The Egyptian people have always been of service to the cause of Islam. They have voluntarily consigned their own ancient language to oblivion, adopting Arabic as their national tongue. They have even forgotten their racial origin and affinities, and they are proud of being a part and parcel of the Arab world so that the eye can detect no difference to-day in an Egyptian and an Arab. In Egypt the current language is Arabic, the current civilisation is Arab civilisation, the customs are Arab customs, and the religion current is the religion of the Holy Prophet Mohammad of Arabia, peace and the blessings of God be upon him. Therefore the difficulties of Egypt and the danger of destruction to that country weighs heavy upon the mind of every Muslim, no matter whether he be a Sunni or a Shi'ah or anything else, and no matter how great the difference between him and the Egyptians be in point of religious belief and practice.

Moreover, in close proximity to the Nile valley lies that sacred land of which even a particle of sand is dearer far to us than our lives. This side of the Suez Canal, only at a distance of a few days' journey, as

Digitized By Khilafat Library Rabwah

journeys go in these days of rapid communications, is situated that beloved town wherein sleep the earthly remains or our sacred master—the town of which the streets have been hallowed by the tread of those sacred feet, the town of which the very cemeteries are sacred because therein sleep the remains of his faithful and devoted band of followers and friends and companions—where they all enjoy heavenly repose, waiting for the Day when the Lord should summon them to His presence. Only at a distance of about two or two hundred and fifty miles lies the sacred valley wherein is situated the House which we call the House of God—the House to which we turn our faces at least five times a day when we stand for prayers, the House where we go for pilgrimage, the House which is a main pillar among the pillars of religion. This dear and sacred House is at a distance of only a few hundred miles from the flames of war, and three or four hundred miles are nothing to modern mechanical transport and to tanks and the other engines of destruction of modern warfare. Distances such as this can be covered by an advancing army in four or five days.

And while the danger is so terrible and so imminent, the means of defence do not exist. The Government of that country has neither tanks, nor aeroplanes, nor any other weapons of defence. The treasure of Islam thus lies unguarded in an open space, in an open country: there are no locks, no doors, no walls to bar the way of the intruder. Therefore the more the enemy approaches these sacred places, the more our hearts tremble with fear, not knowing what news the coming day would bring.

We are convinced, no doubt, to the core of our being that God would Himself protect these sacred places, but the satisfaction of this conviction cannot absolve us of our responsibilities in this connection. Like the Divine Promise for the protection of Mecca, and like the Divine Promise for the protection of Islam, there was also a Divine Promise for the protection of the Holy Prophet Mohammad. Accordingly we read

Digitized By Khilafat Library Rabwah

in the Holy Quran :

والله يعصمك من الناس

"And Allah would protect you from the people"—(v : 67).

But in spite of this clear promise of the same force as in the case of Mecca and Islam, the Companions of the Holy Prophet did not rest satisfied until themselves they had taken all the precautions which it was in their power to take. They never said that God would Himself protect the Holy Prophet and that there was no need for them to worry about the matter. From the day he entered Medina to the day when he passed away, they maintained a most watchful guard over the Holy Prophet's house. May Allah shower his choicest blessings upon the *Ansār* of Medina! They were a very sagacious people, endowed with great powers of sacrifice. From the moment the Holy Prophet set foot in Medina, they decided that it was their duty to guard him with their lives and their various groups volunteered turn by turn to maintain careful guard over his house each night. In the beginning this guard used to come unarmed because they thought that Medina being a Muslim town, ordinary watchfulness was enough to keep the danger away. Then once in the stillness of the night the Holy Prophet heard the clang of arms outside his house and he came out to investigate. He found there a body of the *Ansār* of Medina keeping guard over his house armed from head to heel. The Holy Prophet inquired the reason for this unusual step. "Formerly the guard used to come unarmed, O Prophet of God!" was the reply. "But it occurred to us that the desirability of keeping a guard meant in itself that danger was likely, and that being so it was, we thought, better to come prepared to deal with that danger."

The Holy Prophet appreciated their sagacity and prayed for them. After this it became usual to come to the guard fully armed every night.

On another occasion a commotion occurred in Medina when it was thought that perhaps the Romans had attacked, and the Muslims hastily grabbed their

Digitized By Khilafat Library Rabwah

arms and ran out intending to give battle. A number of the Companions however, at once hurried to the Mosque of the Prophet (where was also situated his house) and remained there as long as the alarm lasted. They were asked why they had run to the mosque and remained there whereas danger was feared from outside ; and they replied that in and around the Mosque of the Prophet was that thing of which the protection was most important, and naturally they had hurried straight to that place.

I have often related an event of the battle of Badr when the Holy Prophet, before going out to seek the enemy, invited opinions as to whether an engagement should be sought or not. On this occasion the Mohājireen rose to their feet one after another and expressed their views, but the Holy Prophet continued to say : " O ye people ! give me your opinion." The Ansār of Medina, remained silent, however, and their silence was due to the fact that the enemy comprised the kith and kin of the Mohājireen, so that out of regard for their feelings the Ansār were silent, not wishing to appear to be too eager to exhort the Muslims to war against the flesh and blood of the Mohājireen. But naturally the Mohājireen had no such feeling and they were quite outspoken in urging war against the Meccans. The Holy Prophet, however, continued to say : " O ye people ! give me your opinion," till at last an Ansāree Leader rose to his feet and said : " O Prophet of God ! opinions are being respectfully submitted but your call for consultation continues. It appears that you desire to ascertain the opinion among the Ansār." To which the Holy Prophet replied ; " Yes, that is so." Then that Ansāree Leader said : " O Prophet of God ! when we took *bai'at* at your hand in Mecca we no doubt stipulated that we would defend you in case the enemy attacked you in Medina, but that our responsibility would not extend to the fighting taking place outside Medina. But we made this stipulation at a time when we did not yet perceive the full grandeur and holiness of your position. By the grace of God, however, we do so now ; so that there is no more any question of your asking us as to

Digitized By Khilafat Library Rabwah

what should be done. If you intend to give battle, then by all means be pleased to march out. As for us, our duty in any case is clear. We shall fight on your right and on your left; we shall shield you with our bodies from behind; and we shall fight in front of you: indeed the enemy shall not reach you unless he cuts us to pieces and steps over our dead bodies to lunge at you." And what this Ansāree Leader said on this occasion was no vain boast. For ten years this pledge was kept in a way of which history has no other instance to show.

Again, when the battle of Badr was joined the Companions of the Holy Prophet did not rest satisfied with the conviction in their hearts that they would not turn their backs to the enemy. They were not satisfied until they had made assurance doubly sure as far as the safety of the Holy Prophet was concerned. They constructed a raised observation post and respectfully urged that the Holy Prophet should occupy it and there engage himself in prayer. They stationed Hazrat Abu Bakr for attendance on him, and they tethered two riding camels nearby which were the swiftest in the camp. These preparations completed, they requested the Holy Prophet as follows: "O Prophet of God! when we left Medina all our brothers were not aware that a battle was impending; therefore only a portion of our people have come out. But those who remained behind are in no way behind us in faith and sincerity. Here are the two fleetest riding camels in the camp, and we leave our most trustworthy man in attendance upon you. If we are all killed in battle, then be pleased to mount these camels and reach Medina. There our brothers would continue to defend your cause with their lives as we do here."

Now these devoted followers knew that the Almighty God in Heaven had undertaken to protect the person and the cause of the Holy Prophet; then why did they make the supreme sacrifices which they made to ensure a protection already assured? Does this mean that they were weak of faith? that they were afraid God might not be able to fulfil this promise? Or do you suppose they believed that God had in fact

Digitized By Khilafat Library Rabwah

made no such promise and Mohammad had himself invented this convenient fiction? No; their sincerity and the stupendous sacrifices they made all belie these outrageous suppositions. They knew that God had indeed given to the Holy Prophet a promise of Divine Protection; and they knew that God had the power to keep this promise. The motive which moved them to make these sacrifices was the desire in their hearts that they should be chosen by God to become the fortunate instruments of that Divine Protection. They did not doubt the word of the Holy Prophet: they strained every nerve to take each blow of the enemy upon their own bodies because they yearned that their bodies and their lives should become the shield through which the promise of Divine Protection was to manifest itself. For ten years they sacrificed their lives and the lives of their dearest ones, and the sincerity of this desire enabled the Mohājireen and the Ansār to prove that they had indeed become the instruments of Divine Will. They fought at every field with reckless courage, with an unshakable resolve that they be cut to pieces many times over rather than the Holy Prophet suffer even a small scratch.

A Companion of the Holy Prophet in one of the battles was made a prisoner and sold to the Meccans—to a man who wanted to kill a Muslim in revenge for one of his relations who had fallen in battle against the Muslims. When this Companion was led out in chains to be beheaded, a man said to him: "Do you not wish that at this moment you were sitting in comfort in your own home with your wife and children, and Mohammad were here in chains instead of you." That Companion replied: "You are very foolish to ask me such a silly question. What do you know of the depth of my feelings in regard to the Holy Prophet! You ask me whether I would like myself at this moment to be sitting in peace with my wife and children and like to have the Holy Prophet here in chains instead of myself. What are you talking about! I would not even like that I should be sitting in ease in my home and the Holy Prophet suffer a prick in his foot by a stray thorn in the streets of Medina."

Digitized By Khilafat Library Rabwah

In regard to another Companion of the Holy Prophet it is recorded that once the Holy Prophet went on a campaign but by some chance he was left behind in Medina. He and his wife were wholely and solely devoted to each other, and when his wife happened to appear before him after the expedition had left the Companion stepped towards her with ardour ; but she scorned his embrace and stepped back from him. "I suppose you feel no shame," she said, "that the Holy Prophet should be out on the hazards of an expedition and you should sit coddling your wife!" Stung by these words the Companion at once rode away to join the expedition.

These are a few instances of the sacrifices performed by the Companions of the Holy Prophet, even though there was the promise of Divine Protection to allay their fears in regard to the safety of his person and the future of his Message. Now, too, there is no doubt that we have the promise of Divine Protection for Mecca and Medina, but we should realise that God does not send down angels from heaven to carry out a promise of this kind. We should realise that for this purpose he turns some human beings into angels who undertake the defence with stout, unflinching determinations. Such men live upon this earth in human form and human garb, but inside their hearts they are angels.

Almighty God says in the Holy Quran that we should not call them dead who have suffered martyrdom in the way of God. This only means that as they come forward to do work which should have been done by angels, they in consequence are turned into angels so to say. And when they have become angels, how can they suffer death! That is why in regard to the martyrs the Quran says that they are alive and are being nourished by God.

Thus, even though we have the promise of Divine Protection in regard to these Holy Places, it does not mean that we are absolved thereby of our obligation to ensure their defence to the best of our ability. On the contrary, from that very circumstance, our obligation becomes deeper and our duty more binding and

Digitized By Khilafat Library Rabwah

paramount. Day by day the war is coming nearer and nearer to these Holy Places. Meanwhile, partly through the impenetrable Wisdom of God and partly as a bitter fruit of some of our actions, we have no arms and are entirely helpless—we are not in a position to do anything to ensure their defence. The least that a man can do is to take his stand between the enemy and the object he wishes to defend and there be mowed down helplessly. It is not open to us, however, to do even this. So for us there is only one way to fulfil the obligation, which is this that we should pray to God to remove the battle-fields far, far away from these Holy Places and to be pleased to protect them Himself. The God of the Ka'ba, who sent down a virulent plague to destroy the hordes of Abraha, has the power even now to break every arm that is raised against the Holy Places and the signs of Allah.

Horrors of War

The devastations of a modern war are most terrible: only those people can form some idea of their horrors who have had a taste of them. Indian refugees are now returning from Burma. An account of the terrible ordeals they have gone through shakes a man to the foundations of his being, and in their light life begins to appear a valueless, joyless, tragic affair. There were 1,100,000 Indians in Burma. When the conflagration enveloped them, the authorities had no means of transport to evacuate them to India. These unfortunate people therefore had to set out on a long trek of five hundred miles in the most trying conditions. I have met people who saw with their own eyes, for instance, that a mother, carrying her child in her arms, was hurrying along, driven frantic with terror. After she had covered sixty or seventy or eighty miles the skin on her feet was torn into ribbons; she began to stagger from weakness and fatigue; there was hardly any strength left in her limbs to drag herself forward, much less to carry her child. So broken with grief and moving like one in a dream, she laid down her child under a tree, gave it one last tragic kiss, and hurried

Digitized By Khilafat Library Rabwah

away.....A husband.....weary, half-dead with fatigue .....supporting his wife along, sometimes carrying her .....till he could carry her no farther. Then he would make her sit on one side of the road, imprint one solemn, heart-breaking kiss upon her forehead, and leave her in the hands of God.....There were hundreds of such cases. Mothers tore their children from their laps and left them by the roadside to the tender mercies of chance ; husbands left their wives behind to perish or face alone the terrors of the unknown—and no one knows whether, even after paying such a terrible price, these people reached safely or not. We only know that about 400,000 alone have found their way into India. God alone knows how many have perished and how many are still staggering, stumbling on somewhere along this tragic route.

Only the other day a boy came to see me who lives here in the Boarding House under the Tahreek-i-Jadeed. He showed me a letter from his father who is a zealous Ahmadi and has been serving in Burma. In this letter the father had written that on the approach of the enemy his regiment had received orders to return to India. " I was brought back in a ship," wrote this father, " but for want of accommodation, your mother and the children had to start on foot with a batch of evacuees similarly placed. This party has arrived in Bengal, but there is no news of your mother or the children. I have received my pay from the government and have obtained leave to go in search of them. I am going on foot and shall proceed by the same route as was used by the party in which your mother travelled. I cannot say whether or not I shall come back alive, but in case I see you no more I leave you in the care of the merciful God."

So ran this letter, and this is only one instance of the deep tragedies brought about by this war each of which is enough to make a wound in the heart of a kind that takes a long time to heal——a wound, perhaps, which never does heal.

We cannot bear that such experiences should fall to the lot of any human being—much less that they should fall to the lot of a people (though ne'er

Digitized By Khilafat Library Rabwah

so ignorant to-day) whose forefathers fought so valiantly for the Holy Prophet and gave their lives for the glory of Islam. The heart of a Muslim well-nigh bursts with grief when he pictures the horrors of the war in relation to these peoples.

I therefore draw the attention of friends to their responsibilities and obligations. They should engage themselves in prayer to God that he may be pleased so to direct His invisible control over the Universe as should automatically result in the defence of the Holy Places being secured. Your prayers should come from the depth of your being; they should spring from deep pungent grief, as an infant cries when it is starving. You should pray with the pathos of a child separated from his mother, with the grief of a mother torn from her child. With crying and weeping call upon your God to look after these places—to guard from these perils the progeny of those who guarded the Holy Prophet with their lives; to save from the horrors of this war those who attribute themselves to Islam, no matter how deplorable their condition—Pray that His mighty Hand should do the work which we are helpless to do ourselves——that the grief in our hearts should serve the purpose of the sacrifice and deeds of valour we should have performed with our hands.

The Danger to India

Moreover, only two hundred miles separate India from Arabia. If the Arabs lack modern equipment, they have at least their old-fashioned swords; but we Indians have no swords either. Again, the evacuation of 1,100,000 people is nothing as compared with the gigantic task of removing 330,000,000 from danger zones. Where could we go if the crisis should come? Big populations are usually considered to be national assets, but there are occassions when the vastness of population becomes a source of trial. When it is a question of hundreds or thousands, something can be done; but when feeding arrangements have to be made along an improvised route for hundreds of millions, evidently the position is hopeless.

Digitized By Khilafat Library Rabwah

You should, therefore, also keep in view the defence needs of this country as well ; you should pray for its welfare too——though this, of coure, counts far less in our eyes than does the defence of the Holy Places of Islam. The consideration of paramount importance with us is their defence, for the danger to them touches us so deeply as does nothing else. The Hindus always complain that the heart strings of the Muslims are entangled in Arabia. People who make this complaint do not know what they talk about. They do not realise that, truly speaking, only that man deserves to be called a human being whose heart is entangled in God. If our deepest sentiments cling to Arabia, if our hearts cling to the walls of the Ka'ba, there is no reason why anybody need feel aggrieved in the matter. As far as the question of sacrifice for our country goes, every thinking Indian Muslim feels the need as deeply as the greatest Hindu leader ; but this should not and cannot mean that we should give priority to our country over the attachment which binds us to our Holy Places. Otherwise some silly Hindu might well object tomorrow that the Indian Muslims thought more highly of Allah than they did of Mr. Gandhi. They should remember that the love for one's native land has its importance in its own sphere, while the love for one's religion has its importance in the sphere which belongs to it. The two spheres never collide and the two sentiments need never come into clash. As long as they remain true to themselves, a conflict between them is impossible. We shall never admit that any Hindu excells us in his love for our country. We repudiate this suggestion. When it is only a question of the defence of the country, we are prepared to make greater sacrifices than they, but we cannot give to our country the foremost place as compared to our religion. Where the question is a question of the defence of one's mother *or* brother, only a fool would complain that the brother was sacrificed for the mother. Where the question lies between the defence of one's parents or a Prophet of God, only an ignoramous could object why the parents were sacrificed.

Digitized By Khilafat Library Rabwah

An Incident of the Battle of Ohad

In the battle of Ohad when the false rumour reached Medina that the Holy Prophet had been martyred, even women and children rushed out of the town, crying and weeping, and started in the direction of the battle-field to ascertain the truth. A Companion returning from the field, who had seen the Holy Prophet safe and well, happened to pass by one such lady. She inquired about the Holy Prophet, but the Companion, himself easy in his mind on that score, failed to perceive her grief, and informed her that her brother had fallen in battle. She ignored this and begged for news of the Holy Prophet. The Companion, however, failed again to guage her anxiety and informed her that her husband also had been killed. The lady again showed no interest in this news which touched her so intimately, but repeated her question about the Holy Prophet. A third time the Companion did not answer but added that her son too had been killed. "I am not asking you about anybody else, tell me how is the Prophet of God?" said the lady again. "The Prophet of God is safe and well by the grace of God," replied the Companion at last. When the lady heard this she heaved a sigh of relief and her face cleared. "If the Prophet of God is safe and well I do not care for the rest," she said.

Our love for our country and the depth of our feelings for the Holy Places of Islam

Now would you say that this lady did not love her brother, that she did not love her husband——that she did not love her son? Of course she loved them all, but she loved the Holy Prophet *more*.

It is foolish to expect that all the love a man is capable of feeling should be focussed upon one's native land. When a Hindu complains that we love Mecca or the Ka'ba more than we love India, he only exhibits his ignorance of the fundamentals of human psychology. For fear of such complaints we are not prepared to remove to a position of secondary

Digitized By Khilafat Library Rabwah

importance in our mind sentiments which have the deepest and foremost claim upon our being. Notwithstanding, however, in our love for our country we are in no way behind those who make this complaint against us. Undoubtedly we love our religion more than anything else, but this does not mean that we do not love our country. In times of danger to India we would not lag behind any Hindu in making sacrifices with a view to its defence. But should danger threaten both India and our Holy Places at the same time, then, the defence of the latter being part of our religion, comprising as it does the defence of the signs of a living God, our first thoughts would go to them. We do not consider the stones of Arabia to be superior to the stones found in India, but most certainly we consider those stones to be superior concerning which God has said that we should hold them superior. It is said that Qais was once seen fondling a dog. His friends who saw him doing this laughed at him and said that he had gone mad. Qais denied the charge, but his friends said that they had seen him with their own eyes holding a dog in his arms. "No, you are wrong there," replied Qais. "I was not holding *a* dog but *the dog which belongs to Laila.* There is a difference between an ordinary dog and a dog which belongs to Laila."

Qais of course was right when he made this distinction between an ordinary dog and Laila's dog, but it is a distinction which only a lover's heart can understand. What does a materialistic Hindu know of the difference between the force of love for one's native land and the force and depth of our sentiments for the signs of God.

India is dear to us——very dear——each particle of its sands is dear to us. Should an enemy from outside invade India, no matter what biased Hindus say against us, we shall not lag behind them in defending it with all the means in our power. We shall defend it against the invader even if he should happen to be a Muslim.

Digitized By Khilafat Library Rabwah

حب الوطن من الايمان

i.e. Love of one's native land is part of one's faith ; one's religion.

This saying of the Holy Prophet is a religious principle with us. All this is undoubtedly true. But the streets hallowed for us by the footprints of the Holy Prophet Mohammad, and the stones which God has appointed for us as our place of worship——these sacred objects are dearer far to us than our country. If any Hindu or Christain takes it ill and burns with envy, we cannot help it, and we do not care.

Digitized By Khilafat Library Rabwah

DOCTOR POTTER ON THE HOLY PROPHET'S NAME

Kutam or Mohammad ?

By Khaleel Ahmad Nasir, B.A.

Mr. Charles Francis Potter in his book, *The Story of Religion* has written lives of the leaders of the different religions. He has been introduced to us as "a keen student of religion ever since childhood." His book has been described as "the fruit of twenty years' study in Comparative Religion and the History of Religion."

The author admits in his introductory note that he has thought it fit to contribute a little space to Islam because of the false assumption that Islam is "mainly an anachromistic revival of primitive Hebrew religion adapted to Arabia." The supposition is so incorrect that it obviously does not merit any notice.

The popularity of Islam all over the world, through all ages, and the utter failure of Judaism is in itself a self-evident proof that Islam is neither merely a revival of Hebrew religion" nor its "adaptation to Arabia." But this opinion of Dr. Potter clearly shows with what bent of mind he has approached Islam and its leader's history.

Very false accusations and misstatements have been made in this book, and a very wrong picture of the Holy Prophet's life has been painted. For example, one should see what he has to say about the Holy Prophet's name. When writing about the re-building of the Ka'ba Dr. Potter describes the arrival of the Holy Prophet on the scene on the occasion of the dispute in connection with the honour of placing the *Hajr-i-Aswad* (the Black Stone) thus :—

> "They recognised him as one of their own tribesmen, Kutam, son of Abdullah and husband of Khadija....."
> (Page 338).

Herein, to the utter amazement of the entire

Digitized By Khilafat Library Rabwah

Muslim World, we are told that the original name of the Holy Prophet was Kutam. Naturally, the question arises how he came to be called by the name of "Mohammad" when his real name was Kutam? The Doctor has tried to answer this question in the following words :—

> He put the sacred relic in place himself and turned to receive the praise of his fellows. It was *probably*[1] at this time that the men began to call Kutam by another name, "Muhammad," the praised one.

This is a new and extraordinary idea, and the reader will naturally be interested to know the foundation on which the learned scholar has based this queer theory. But he will be disappointed to find that he has given no grounds to support his view. One therefore feels at a loss whether to take him seriously or just to leave him alone.

It is very easy to understand that had Kutam been the name given to the Holy Prophet by his parents at the time of his birth, it should have occurred in the most important and basic book of the Muslims, the Holy Quran, at least once if not oftener. But the case is quite the reverse. The name "Muhammad" is mentioned in the Holy Quran so many times while there is no trace of the name suggested by the writer.

The second authority to support Dr. Potter's view should be the Hadeeth (traditions). But the name Kutam we find neither in *Saheeh Bokharee* nor in *Saheeh Muslim*, nor in any other reliable work of Hadeeth.

Again, in all Islamic ceremonies, in the Kalima, in the Azan, in Darud and in Takbeer, we find that nowhere has the Holy Prophet been called by any name other than Mohammad.

If the worthy scholar had thought a little over the matter he would have had no difficulty in perceiving that had the name Muhammad been given by the people of Mecca who turned enemies after he stood up as a messenger of God, they would never have continued to call him as Mohammad. As the doctor himself admits the word Mohammad means "the praised one".

1. Italics ours.

Digitized By Khilafat Library Rabwah

Why did his enemies call him Mohammad when they had an easy alternative in his original name Kutam, the birth name, which had been used for him among them for thirty-five or forty years according to the author's narration. The facts of the case however are that even when the enemies were unwilling to call him Mohammad and were looking eagerly for another name to be applied to him, they failed to recollect that his real name was Kutam. They got out of the difficulty by coining a new name for him: they called him Mozammam instead of Muhammad: They never called him Kutam.

I have taken the case of his enemies because it seems certain that had Kutam been the real name of the Holy Prophet they would certainly have preferred to call him by that name rather than by another. Otherwise as far as the case of his followers, is concerned, we find so many conversations recorded from them in history and the Hadeeth, but they never speak of the Holy Prophet as Kutam.

Still again we find that the Holy Prophet sent letters to the neighbouring kings inviting them to Islam but nowhere did he use this name which according to our learned friend had been his since his birth.

Further, the Holy Prophet had to sign treaties with the enemies, where neither he himself wrote his name as Kutam, nor did the other party insist on it. The treaty of Hodabia is a good example. The enemy fought over the draft point by point and he insisted that the Holy Prophet should sign himself not as Prophet of God but as Mohammad son of Abdullah.

I might also draw Doctor Potter's attention to the fact that even if the rest of world had changed the Holy Prophet's name, his relatives, any way, would have continued to call him by the old name. But as against this common tendency among relatives, his uncle Abu Talib and other relatives continued to call him Mohammad. We are thus at a loss to understand what justification Dr. Potter has for assuming that the Holy Prophet's name was Kutam, not Mohammad.

May I suggest that Doctor Potter should have kept before him that famous passage of the gospel of

Digitized By Khilafat Library Rabwah

St. Barnabas which foretells the advent of the Holy Prophet. How remarkable it is that the Arabic version of this gospel has described the coming Prophet as "Muhammad".[1]

I think, after the testimony of the Holy Quran, of the Hadeeth, of his followers, of the Kalima, the Azan, Takbir and Darud, and of history, of treaties signed and letters written and even of the gospel there cannot remain any possible shadow of a doubt that this is an utterly wrong and ridiculous thing to say that the Holy Prophet's real name was Kutam.

Had the author any proof in support of his "discovery" he certainly would have put it forth. But his "strongest" proof, as is clear from the quotation given above lies in the word *probably*, and no more.

From this we can guess very easily how the life and teachings of Hazrat Muhammad must have been misstated and wrongly represented in the remaining article, when the learned scholar is bent upon shutting his eyes to the testimony of the sources which alone could give him a true and correct picture of Islam and its leader Hazrat Muhammad.

---

2. Dr. Potter, it would appear, has this passage very much before him in propounding his far-fetched theory. In fact he seems to have this prophecy very much on his mind, that being the reason why he is at such pains to show that Mohammad was not the Holy Prophet's original name. Otherwise his great discovery remains pointless.—*Ed.*

Digitized By Khilafat Library Rabwah

If you are a believer in the glorious past and the no less glorious future of

HINDUISM

READ

THE HINDU HERITAGE

devoted to the culture and pristine greatness of the Hindus. *The Hindu Heritage* is distributed widely in India, Burma and Ceylon. Besides individuals, it is placed on the shelves of over 25 public libraries, clubs, reading rooms and institutions. An excellent means of advertising.

Specimen copy free *Write for particulars to :*

THE MANAGER
THE HINDU HERITAGE
Bombay, 19

The publishers of Philosophic Abstracts take pleasure in announcing for Summer 1941 publication

THE DICTIONARY OF PHILOSOPHY

Although embraced in one volume, the dictionary covers metaphysics ethics, epistemology, logic, philosophy of religion, æsthetics, philosophy of law, philosophy of education, social philosophy and philosophical psychology Special emphasis has been placed on the definition of basic concepts and terms germane to the contemporary schools of philosophy, logical positivism, dialectical materialism, mathematical logic, neo-scholaticism, philosophy of science, Chinese, Jewish and Indian philosophy.

The DICTIONARY OF PHILOSOPHY is edited by Dagobert D. Runes with the collaboration of Alonzo Church, Rudolf Carnap, G. Watts Cunningham, Edgar Sheffield Brightman, Irwin Edman, Rudolf Allers, A. C. Ewing, Ralph Tyler Flewelling, Jorgen Jorgensen, Ledger Wood, William Marias Malisoff, Carl G Hampel, B. A. G. Fuller, A. Cornelius Benjamin, Hunter Guthrie, Wilbur Long, V. J. McGill, A. C. Pegis, Glenn R. Morrow, Jeseph Ratner, Wendell T. Bush, Dorion Cairns, James K. Feibleman, Paul A. Schillp, Paul Weiss and a number of other scholars.

Applications for further literature, as well as other communications should be addressed to :

PHILOSOPHIC ABSTRACTS
15 EAST 40th STREET NEW YORK CITY

ADVERTISEMENT

IN

Digitized By Khilafat Library Rabwah

THE DAILY "AL-FAZL", QADIAN

MEANS

Approach to over 50,000 people daily

Less Expense—Quick Results
Country-wide Coverage.

For advertisement rates apply to :

THE ADVERTISEMENT MANAGER

"AL-FAZL"

QADIAN (India)

USEFUL RELIGIOUS LITERATURE

	Rs.	A.	P
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	5	0	0
Unbound, size 20×30/16, pages 198 ...	2	0	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/8, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0